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Gay & Lesbian Catholics Persevere: A Historic Perspective

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NAMBLA Contests Exclusion from NY Ctr.

By Marcos Bisticas-Cocoves

NEW YORK — The North American Man/Boy Love Association (NAMBLA) has filed a complaint alleging that the Lesbian and Gay Community Services Center here illegally discriminated against the group. The complaint, filed with the City Commission on Human Rights during the first week of December, claims discrimination in public accommodation on the basis of sexual orientation.

However, "NAMBLA has no basis to file a complaint," according to Chas. Bennett Brack of the Commission of Human Rights. "They are charging that they are being discriminated against because they are into intergenerational relationships. Well, that's not 'sexual orientation' as defined by Local Law 2."

Local Law 2, popularly known as the lesbian and gay rights ordinance, bars discrimination on the basis of sexual orientation. It defines sexual orientation as heterosexuality, homosexuality or bisexuality. "You could sleep with a yak or a gnu or a tree or a Masarati, but that isn't covered under the law, the law is not open to that interpretation," according to Brack. "It doesn't cover a wide range of people: it doesn't cover drag queens or transsexuals, for

example."

Further, the Commission can't proceed with NAMBLA's complaint because it was not properly filed. According to Brack, a complaint form was dropped off at the Commission's offices; Commission procedure requires that people filing complaints meet with Commission staff.

In its press statement announcing the filing of the claim, NAMBLA wrote that its intention was to "give the Commission on Human Rights an opportunity to demonstrate whether Local Law 2 really does protect against discrimination, or whether the city winks at discrimination by certain persons who practice the very same discrimination that they themselves demand protection against."

NAMBLA member Bob Rhodes refused to comment on the Commission's stand until the group had received formal notification from the city.

The dispute behind the complaint began in February of 1985. At that time, the six-year-old Horatio Alger [New York City] Chapter of NAMBLA applied to the Center's board of directors for permission to rent meeting space.

In March of that year, the Center's board voted in a closed

meeting to deny NAMBLA's request. The board did not inform the group of its decision. NAMBLA heard through the "grape-vine," however, and that May, circulated an open letter to the lesbian and gay community.

The letter charged that, "The secretive process whereby the

board reached its decision, and the arrogant nature of its denial, suggest that it wants a Community Center without a community," and asked for support of NAMBLA's "right to meet in the Center."

The membership of the Gay and Lesbian Independent Democrats

(GLID) voted to write a letter in support of NAMBLA to the Center's board, but was overruled by its own executive committee. Heritage of Pride, which puts on New York's June lesbian/gay march, and the Revolutionary Socialist League came out in support.

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At conference of gay elected officials

Les/Gay Democratic Clubs Debate Partisan Status

By David Birman

WASHINGTON, DC — A conference of lesbian and gay elected and appointed officials convened November 20-23 here. The conference was marked by a debate over the partisan identity and financial viability of the National Association of Lesbian and Gay Democratic Clubs (NAGLDC), the conference sponsor.

The NAGLDC Board met during the conference and affirmed that NAGLDC will focus on promoting lesbian/gay concerns in the 1988 Presidential elections and on a lesbian and gay candidates project. The group aims also to raise \$100,000 to fund these projects and its office in Washington.

The conference also featured discussions by lesbian and gay officials and activists on issues ranging from sodomy law reform to fundraising and getting appointed to public office. Also, conference participants attended a testimonial dinner in honor of Frank Kameny and the Mattachine Society. Kameny was a guiding member of Mattachine after the split from its socialist origins twenty-five years ago.

NAGLDC is a four-year-old confederation of local Democratic political clubs which advocate lesbian and gay rights and support openly lesbian and gay candidates to elected office. NAGLDC currently funds a Washington office and a one-person staff, Tom Chorlton, who is resigning as of December 31 and will not be replaced. Chorlton lobbies the Democratic National Committee in Washington on lesbian and gay rights issues, and provides organizing assistance to smaller clubs. Sixteen of the groups, mostly from large cities, including New York, San Francisco, Minneapolis, Houston and Seattle, voted in NAGLDC's convention on November 22.

Over 10 representatives from Massachusetts, most of whom are members of both the Bay State Gay and Lesbian Democratic Club and the Boston Lesbian and Gay Alliance, also attended. Constituting the largest group at the conference, the delegates included Kevin McFadden, an openly gay candidate for Massachusetts State Senate who was defeated in this year's election and David Scordras, Boston City Councillor. Scordras lead a teach-in during the conference on AIDS research, treatment and funding.

Supporters as well as critics of NAGLDC agree the Democratic National Committee (DNC) has not adequately addressed the lesbian and gay agenda. They cite in particular, the DNC's termination in 1985 of the special interest

caucus system, which, they say, gave lesbian and gay Democrats in 1984 a strong presence in the Democratic Presidential Convention. Rick Stafford, a DNC Board member and a NAGLDC activist, complained, "The Democratic Party wants my vote and my work, but not me. In 1988 they will give us lip service." Paul Kunstler, an activist from Washington, D. C., remarked, "I doubt our organization has any real effectiveness now. We're viewed by the DNC as a drain on its resources. [NAGLDC] needs an executive leadership with the ability to raise large sums of money. Then we can go to the DNC on our issues."

The debate over NAGLDC's future was triggered by the association's increased contacts with non-partisan and non-Democratic gay political groups. Stafford supported a proposal to change NAGLDC into a non-partisan or multi-partisan organization. He said "This proposal will send a message to the Democrats that we won't be taken for granted any more." A letter to the clubs written by Christine Riddiough, current President of NAGLDC, and co-signed by Kurt Vordan, ex-treasurer of the group, viewed the problem bleakly: "If the National Association is to survive past this year, significant changes must be made. A less than perfect organization is better than none at all."

The proposal failed to carry by the two-thirds majority necessary under the by-laws of NAGLDC. However, a majority of the club representatives voting at the conference supported it. Chorlton, who agreed with the proposal, said that despite the lack of a two-thirds majority, "We will redouble our efforts to work with non-partisan groups."

Lance Ringel, a member of Lambda Independent Democrats of Brooklyn, New York, suggested after the debate that NAGLDC disband. "Its time has come and gone," he stated. "When an organization is having difficulties, you don't fix it by making it bigger," he added. Ringel said his group was barred from voting because it has not paid dues since early 1985.

The conference also featured three "Speak Out" programs by leaders of lesbian and gay organizations, and about twenty lesbian and gay elected and appointed officials. At a press conference the lesbian and gay officials discussed their work on behalf of gay rights issues as well as on broader local issues such as housing, schools, arts and culture, and environmental protection.

The officials hailed from Minnesota, Massachusetts, Wisconsin, New York, California and New Hampshire, among other states.

When this reporter noted the small number of women, the presence of only one Latino and no other people of color on the panel, Mayor Steve Schulte of West Hollywood, Calif., said there is a problem. "We must expand our outreach to support minority candidates," he said. But Alan Spear, a state senator from Minnesota, stated, "There's little we can do as elected officials, to increase the number of minority candidates. We can't 'find' them within their communities."

Four issue caucuses at the conference focused on civil rights, sodomy law repeal, anti-lesbian and gay violence, and on lesbian and gay families.

The testimonial dinner was attended by about 90 persons. Kameny recalled his 18-year battle with the federal Civil Service Commission (CSC) over its anti-gay employment policies. Kameny said he won his own case against the CSC in 1975 because "I didn't let society stop me; I made society adjust to my needs." Kameny also reflected on the achievements of lesbian and gay activists in the District of Columbia, saying "Washington is the gay political success story." He characterized New York City as a "gay horror story."

Chorlton urged the diners to run for office. "There is no substitute for a seat at the table. We must run and run again for elected office. Every year more and more qualified lesbians and gay men run for office."

NAGLDC also elected a new Executive Board of the organization. The new President, Chris Riddiough, also served as President for the Gertrude Stein Democratic Club in Washington. The new Vice President is Dennis O'Mohundro, from Seattle. Lynne Mattingly from Ft. Lauderdale, Florida, will serve as Secretary.

The group also elected regional chairs. Tom Duane from New York City will represent the Northeast; Roberto Esteves from San Francisco will represent the West; Gerry Williams will represent the Midwest; Joe Herzenberg of Chapel Hill, North Carolina, will represent the Southeast; and Paul Zell will represent California. Eight at-large representatives were also selected, including four men and four women.

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Springfield foster care hearing Majority Urges Foster Policy Change

By Kim Westheimer

SPRINGFIELD, MA — The second public hearing to review proposed changes in the state's foster care policy confirmed support for a new policy that would not discriminate against lesbians, gay men and single foster parents.

The December 4 hearing, sponsored by the state-appointed foster care commission, reviewed 21 recommended changes in the foster care system. (See GCN, Vol. 14, No. 18) According to commission member David Tibbets, "Many human service workers and foster parents all pretty much supported the recommendations including the placement policy."

Opposition to the proposed changes in policy was voiced by two or three members of the National Federation of Decency who cited "all sorts of anti-gay propaganda," said Tibbets. In addition, he said one foster parent spoke of concern that children placed in a lesbian or gay home would suffer from societal anti-gay pressures.

The proposed placement policy recommends that no "overriding" criteria such as sexual preference be used to determine a person's eligibility to become a foster parent. In addition, it recommends that placement decisions be made by individual social workers. The commission will vote on the policy at their December 17 meeting.

Tibbets said he expects there

will be minor additions in the policy due to the public hearings, the first of which was held in Boston on December 3. (See GCN, Vol. 14, No. 21) A section may be added which recommends that social workers work with the biological family of the child first and then consider the extended family. Thirdly, it may recommend that social workers take into account "racial, cultural and special needs" of the child.

While this addition was added in part to appease members of the commission opposed to the proposed placement policy, a minority opinion in disagreement with the policy is expected. Father Richard Craig of Catholic Charities and Father Gary Sullivan will be filing such an opinion. It is also expected that State Representative Marie Parente will join with the priests on that opinion. None of the dissenters on the commission could be reached for comment.

Some lesbian and gay activists have expressed concern that the Catholic Church will fight to block the proposed placement policy, which has also been actively opposed by Governor Michael Dukakis and Human Services Secretary Philip Johnston. Tibbets said he remains confident that the foster care commission will approve the proposal. All 21 proposals will then be sent to Johnston's office for review.

News Notes

quote of the week

"It has been black men (as well as black women and Native Americans) who have provided in this culture the most inspiring directions for everyone's freedom. As a daughter of these men I did not hear a double standard when they urged each person to be free, even if they intended to impart one. When Malcolm said: Freedom, by any means necessary, I thought I knew what he meant. What Martin said: Agitate nonviolently against unjust oppression, I assumed he also meant in the home, if that's where the oppression was. When Frederick Douglass talked about not expecting crops without first plowing up the ground, I felt he'd noticed the weeds in most of our backyards. It is nearly *crushing* to realize there was an assumption on *anyone's* part that black women would not fight injustice, except when the foe was white."

— Alice Walker, responding to the negative reactions of some Black men to the character of "Mister" in the book and movie *The Color Purple*, Ms. magazine, November, 1986. For more on the debate about the portrayal of Black men in *The Color Purple*, see GCN, Vol. 14, No., 2.

don't say jenny lives with eric and martin

LONDON — A schoolbook about a girl who lives with her father and his male lover, *Jenny Lives with Eric and Martin*, has become the focus of attention in a stormy debate over the role of sex education in the classroom.

According to *Associated Press*, the book is among 27 titles targeted for removal from school curricula by the government and other critics of the school's sex ed programs. The book, originally published in Danish, was re-issued in English by Gay Men's Press. It is only available to children who have their parent's consent.

The Inner London Education Authority, which runs 1,084 London schools, has refused to ban *Jenny Lives with Eric and Martin*, as well as the other "blacklist" books, arguing that most parents want their children to be exposed to all aspects of human sexual behavior.

But critics continue to argue that the book promotes homosexual tolerance at the expense of traditional family values, and thus, should be excluded from the schools. Education Secretary Kenneth Baker has called the book homosexual propaganda. In October, at the Conservative Party's annual conference he again condemned the book, calling it "bigotry masquerading as equality, and intolerance masquerading as freedom."

Frances Morrell, leader of the Education Authority and a member of the Labor Party, responded to Baker's statement, saying, "Parents do set up with partners of the same sex. Children in these circumstances need sensitive help and counseling. Mr. Baker seems not to care about such children."

Although sex education has been part of the curricula of London's public schools since the 1960s, the critics say a trend toward more explicit materials has spurred the outcry.

However, a national survey indicates that 96 percent of parents polled want their children's schools to continue offering sex ed classes.

In October, an attempt to pass a bill giving parents the right to remove their children from sex ed courses was defeated.

— Ben Robbins

operator denies request for gay phone

SACRAMENTO, CA — A gay Reverend is filing a complaint with the Washington, D.C. Human Rights Commission against the Chesapeake and Potomac Telephone Co. for discriminating against its customers on the basis of sexual orientation.

On November 6, the Reverend Jerry Sloan dialed D.C Information to obtain the number for the National Gay/Lesbian Task Force (NGLTF). According to Sloan, the operator who answered his call proceeded to harangue him for wanting the number and launched into a condemnation of homosexuality. Sloan insisted on speaking with the operator's supervisor, who in turn apologized for the incident. The two were then cut off before Sloan was able to obtain the phone number for NGLTF. Sloan then called again and spoke with a different supervisor, who finally gave him the number.

Sloan also said that later that day a representative of the phone company apologized for the "bad service" and explained that he was unable to trace the call.

Reverend Sloan is president of the Lambda Community Fund in Sacramento. He recently received \$9,000 in damages from the Reverend Jerry Falwell in another anti-gay related case.

— Ben Robbins

buckley retracts tattoo proposal

NEW YORK — William F. Buckley, Jr., who in the *New York Times* earlier this year proposed to tattoo every person with AIDS (PWA), has recently retracted his statement. According to the Gay & Lesbian Alliance Against Defamation (GLAAD), Buckley was influenced by community pressure and by a meeting he attended with representatives of GLAAD and the Gay Men's Health Crisis (GMHC).

In his article of March 18, Buckley wrote that every PWA should be "tattooed in the upper forearm, to protect common-needle users, and on the buttocks, to prevent the victimization of other homosexuals." Gay men, lesbians, health care professionals, and civil rights activists across the country reacted sharply to Buckley's suggestion. GLAAD organized a demonstration and a flood of telephone calls to the *National Review*, of which Buckley is editor.

At his meeting with GLAAD and GMHC, Buckley said he had decided that his proposal was an "impolitic" and "impractical" solution. However, according to GLAAD, he "refused to admit the basic inhumanity of tattooing human beings for any reason." A few months after the meeting, Buckley appeared on ABC-TV's *Nightline* and publicly retracted his "tattoo" proposal. Buckley also recently appeared at an AIDS benefit at Mortimer's Cafe here.

— Ben Robbins



SAN FRANCISCO — Speakers address hundreds gathered on November 27 to commemorate the 1978 assassinations of gay city Superintendent Harvey Milk and Mayor George Moscone. The annual march was also a memorial to people who have died of AIDS.

Marchers carried signs with names of friends who have died and candles which were placed at the base of a monument to Abraham Lincoln in front of the City Hall.

task force to solve gay murders

MINNEAPOLIS — A special task force has been appointed to investigate 15 unsolved homicides in the Minneapolis-St. Paul area. Included in the investigation are the killings of three gay men, Floyd Olson, Robert Churchill, and Fred Riga. Thirteen gay men have been murdered in the area since 1984.

According to *Equal Time*, gay Minneapolis City Council member Brian Coyle is concerned about the slow response of police to the gay killings. He claims police have neglected to follow up on leads supplied to them from his office.

The gay murders deserve special attention, according to Coyle, because evidence suggests that they may have been perpetrated by a serial killer, who is likely to strike again. Many of the gay victims have been in their 40s and 50s, and most live near the downtown bar district. However, Riga and Olson, two recent victims, were only 30. Coyle suggested that they may have been targets because they were "somewhat on the fringe." Riga was deaf and Olson was a transvestite and a prostitute.

The gay male community is forming a committee which will publicize the murders and put pressure on the police to be more thorough in their investigations. They have distributed handbills which read, "Play it safe! Don't go home with strangers — no matter how hot they are. If you do, introduce your trick to a buddy."

MINNEAPOLIS — Homicide detectives have revealed to the press the positive HIV status of Floyd Olson, a gay man whose murder they are investigating. *Equal Time* reports that the police justified their breach of confidentiality by claiming the news might bring forth people with information about Olson's death.

Brian Coyle, a gay City Council member here, said he was disturbed by the lesbian/gay community's silence on the issue. He said, "The police released the HIV status of the victim, and there was no outcry except from the state health department officials, who marched into the mayor's office and told him it would be hard to do a confidential test if the results are going to show up in the press."

— Sharon Haase

disposable syringes for heroin users

NEW YORK — Disposable hypodermic syringes will be distributed to a limited number of heroin users here in hopes of curtailing the spread of AIDS among intravenous drug users.

The program, announced last month by City Health commissioner Stephen Joseph, would give needles to drug users who are awaiting entry into methadone treatment programs, according to *Philadelphia Gay News*. If no reduction of the spread of AIDS is evident after "several months," the program will be discontinued.

— Kim Westheimer

only english-speaking jurors welcome

NEW YORK — Five potential jurors were disqualified from serving on a rape case brought to court by a Latina on the grounds they knew Spanish.

According to *Womanews*, Queens Criminal Court Judge Cosmo Di Tucci barred the Latina jurors following a petition for such action by the defense attorney. The attorney and the man charged with attempted rape and assault are also Latino.

The attorney claimed that the jurors would be given "special knowledge" of the case because they would understand the Spanish testimony of the plaintiff, instead of just listening to the English translator. This knowledge, he said, would enable them to get a "more complete version of the story and prejudice them against the defendant."

— Kim Westheimer

tongxinglian (same-sex love) in china

BEIJING, China — Homosexuality, traditionally a taboo subject here, is now being discussed frequently and openly, especially among university students. This new candor about an issue usually seen as "the foreigner's disease" stems in part from a recent national effort to introduce sex education in the classrooms. Impetus for the homosexuality debate also comes from publicity about AIDS and more generally, from influence of the Western media via Hong Kong. However, homosexual "acts" are still illegal and punishable by imprisonment in labor reform camps.

The November issue of *Rites*, of Toronto, reports that a magazine popular among young people has recently featured an article exploring the possible psychological causes of homosexuality. In addition, a textbook used for sex education classes offers an explanation of the various understandings of homosexuality. A steady stream of Chinese-language books and films from Hong Kong has also given greater exposure to homosexuality. For example, a recently aired serial about the life of a Tang dynasty empress portrayed homosexuality among the "imperial elite." "We Chinese say that it doesn't exist here," explained one student. "After seeing the film, I had to accept it."

According to *Rites*, Chinese sources confirm the existence of gay and lesbian communities among intellectuals and high-ranking officials in such cities as Shanghai and Beijing. For example, a lesbian community of 70 members, reportedly "daughters of well-placed officials and intellectuals," exists in Beijing. Yet one source explained that these women are lesbians because highly educated women are considered "mannish" and are, therefore, unable to find a husband. Other sources claim that homosexuality is practiced in general as a makeshift for heterosexual sex.

— Ben Robbins

sacramento holds on to lesbian/gay rights

SACRAMENTO, CA — On November 17, the Sacramento County Registrar of Voters disqualified an initiative calling for a recall vote on this city's lesbian/gay rights ordinance. With 17,152 signatures needed to qualify, organizers submitted more than 23,000. However, a random sample showed that only 497 of 1,074 signatures were valid. The 46 percent validity rate is the lowest for any Sacramento city initiative drive.

"This really confirms that Sacramentans turn a deaf ear to efforts to legislate bigotry and homophobia," said ordinance co-author Ron Gray. "Sacramento ought to take a lot of pride in looking at their community as one that tolerates diversity."

Most of the invalid signatures came from people who live in Sacramento County but outside the city limits. Sacramento's suburbs are much more conservative than the city itself. The suburban area is the power base of conservative anti-tax campaigner Paul Gann's organization, People's Advocate, which sponsored the initiative along with an ad hoc group called the Let the People Decide Committee.

The Sacramento lesbian/gay rights ordinance was passed last March by a 7-2 vote of the City Council. Ordinance supporters had already begun planning for an anticipated recall vote. "We were ready, but I'm thankful we won't have to do anything," said activists Kevin Braaten-Moen. "Our community has other things to spend its time, money and energy on."

— Jeffrey Ruda

Alliance Addresses Anti-Les/Gay Attacks

By Kim Westheimer

BOSTON — "When gay and lesbian people are attacked, a whole class of people are attacked," said gay Boston City Councillor David Scondras, summing up the spirit of the Boston Lesbian and Gay Political Alliance forum on December 8. The forum, attended by more than fifty people, primarily addressed anti-lesbian and gay violence in the Boston area.

The scope of the problem

Anti-gay and -lesbian violence nationwide was briefly discussed at the forum. Scondras spoke of the 1985 survey by the National Lesbian and Gay Task Force which found that one in five gay men and one in 10 lesbians have been attacked because of their sexuality. Twenty-eight percent of those surveyed said their attackers mentioned AIDS in the attack.

In Boston, Debby Potter, a student at Boston College, is currently completing a master's thesis that documents local anti-gay and -lesbian violence. She divulged her preliminary findings, based on interviews with 92 lesbian or gay targets of violence, at the forum. All but four of the 92 participants experienced anti-gay incidents in the last year. Participants' experiences with violence included verbal harassment, physical attacks, and sexual assaults.

Although slightly more women than men responded to the survey, Potter said she saw "very few differences in the types of violence" experienced by men and women. Statistically minor differences include that men are more likely to be punched, kicked and beaten

than women, while women are more likely to be sexually harassed and/or attacked by someone they know.

Potter said she found it significant that 92 percent of respondents were out to all or most of their friends and 86 percent were out to all or most of their family at the time of assault.

Almost half of the respondents say their life is worse in some way since the attack. Many say they now avoid certain places, are careful to dress in a way which does not draw attention to themselves and do not walk as freely with their lovers. Twenty-one percent attend meetings of gay or lesbian organizations less frequently than before the incident and 23 percent go to gay bars less often. Citing an extreme example, Potter said one woman who was attacked for "wearing lavender" was questioning her sexuality at the time of the incident. The woman, who is now married, told Potter the assault influenced her decision to live a "straight" life.

Personal Experiences

A handful of people at the forum spoke of their own experiences of being attacked. One man who was recently beaten in the Fenway, a cruising area for local gay men, and another man who was assaulted in his own home, spoke at length of their experiences. (See *GCN*, Vol. 14, No. 21) The man who was mugged in the Fenway said he is becoming more politically active due to the incident.

Other people who spoke of personal experiences included gay

Human Rights Commissioner Fred Mandel, who was threatened with a knife and mugged seven years ago and *Bay Windows* editor Candace Van Auker. Van Auker's car and apartment in Jamaica Plain have been hit by eggs and shaving cream a number of times since Halloween. She did not suspect the attack was related to anti-lesbian sentiment until she found "lezzie" painted on her car window. Most recently, a rock was thrown through a window of her apartment.

A discussion ensued as to whether people should avoid places in the Fenway like the Victory Gardens and the reeds where incidents of violence are relatively frequent. We "have to be somewhat streetwise" and avoid parks after dark, suggested one person.

"Sometimes we put a funny frame around the picture," responded Scondras. "Violence happens against us on our own turf, [including] the Fens. We are so goddammed polite [and] inclined to give up anything if they leave us alone. The Fens belongs to us and it's time that those kids understand."

Institutional Reactions to the Violence

According to Potter's study, only 76 percent of the targets of violence did not contact police. Of those people:

- 39 percent said the crime wasn't significant enough to warrant reporting
- 27 percent said the police wouldn't do anything
- 10 percent said it happens a lot and why bother

Alliance chair Will Hutchinson cited a 1980 study which found that 80 percent of people who were targets of anti-gay crime never fill out a police report.

Participants in the forum expressed mixed reactions to Boston police handling of anti-gay violence. The man who spoke of being mugged recently in the Fenway said the police, "listened to me, showed interest and followed up on the case." This contrasted sharply, he said, with police reaction last time he was mugged, when he was told, "You shouldn't be down there, faggot."

This man, as well as a number of others at the forum, commended

tended to address organizing for community action, self-defense, and other means of curtailing violence, some suggestions for the above were mentioned at this forum.

Suggestions included affirmative action programs which would require lesbians and gay men to be hired in district attorneys' offices and police departments; increased unity among people in areas such as the Fenway; increasing the use of mace as a tool of self-defense; and a statewide lesbian and gay rights bill. One man also mentioned that in Minneapolis, where a number of gay men have been murdered, a cam-

Preliminary Results of Potter's Study

Victims of Violence

Sex	
female	60%
male	40%
Age	
18-24	35%
23-34	50%
other	15%

Types of Violence

21% were punched, hit, kicked or beaten
 54% were chased
 21% were threatened with a knife
 16% suffered physical injuries (bruises, cuts, stabs, back and neck pain)
 25% were verbally abused with no physical harassment (includes sexual harassment, threats and obscene phone calls)
 14% attacked at home
 60% attacked on the street
 87% attacked by strangers

Perpetrators of Violence

Sex	
male	91%
mixed group: men/women	6%
women	3%
Age	
under 18	25%
18-24	42%
other	32%

If you are interested in filling out an anti-gay/lesbian violence survey, write: Violence Survey, P.O. Box 236, Somerville, MA 02143 or call (617) 776-5708.

Evidence of photocopying child porn inconclusive

Texas Overturns Sonenschein Conviction

By Daniel Tsang

AUSTIN, TX — Sex researcher David Sonenschein has won the appeal of his conviction for making and distributing a photocopy of a page from a child pornography magazine. On November 12, the Third District Court of Appeals here reversed the former Kinsey Institute researcher's April 1985 conviction, and ordered an acquittal.

The three-judge panel said that Travis County prosecutors had failed to produce enough evidence against Sonenschein to corroborate testimony provided by an accomplice, Robert Merton Woodruff. Woodruff, of Houston, testified for the prosecution. Sonenschein has maintained that both Woodruff and William Rust Norris, of Austin, who owned the magazine allegedly photocopied, were participants in his ethnographic study of pedophiles. Under Texas law a defendant cannot be convicted solely on the basis of an accomplice's testimony.

The appeals court ruled that apart from Woodruff's testimony, "the state proved almost nothing tending to connect [Sonenschein] with the commission of the offense."

The five-page opinion was written by Chief Justice Bob Shannon, who was joined by Justices Earl Smith and Bob Gammage. Sonenschein had been sentenced to ten years in jail and fined \$5,000. He has been free on \$40,000 bond pending appeal.

Travis County District Attorney Ronald Earle called the appeals court ruling another "roadblock in our continuing fight against child abuse and child pornography." Assistant District Attorney Terry Keel, who prosecuted the case, said he will petition the

Court of Criminal Appeals if the Third District Court of Appeals refuses a new hearing. But, he said, the criminal appeals panel seldom accepts such petitions.

Earle also said he will ask the state legislature to abolish the rule requiring an accomplice's testimony to be corroborated in child pornography cases. The rule has already been abolished in prostitution and gambling cases. "Since child pornographers and their accomplices commit their crimes in secret, this rule significantly hampers our efforts to bring them to justice," Earle said.

Sonenschein still faces prosecution in a separate case. For publishing and distributing the pamphlet, "How To Have Sex with Kids," which he describes as a political essay to spark discussion on pedophilia, Sonenschein was charged with a misdemeanor obscenity offense. Prosecution is now expected to proceed in that case.

News of the sale of Sonenschein's pamphlet from Philadelphia's feminist and lesbian/gay bookstore, Giovanni's Room, sparked controversy in the summer of 1984 among local gay men, lesbians and feminists. Eventually, the controversy led to Pennsylvania state and federal criminal investigations and hearings on pedophilia.

After a two-year investigation, the U.S. Senate Permanent Investigations Subcommittee issued a report last August on child pornography and pedophilia, describing Sonenschein as "one of the more influential and prolific pedophile authors in America," meriting special mention in a section of the report devoted to pedophile organizations. Son-

enschein, the subcommittee report stated, was "virtually an organization unto himself."

Noting that Sonenschein had been a research assistant at the Kinsey Institute, with about 35 research papers to his name, the report said that "from his home in Austin he offered for sale pamphlets not only on pedophilia, but also on homosexuality, children and sado-masochism and atheism, among many other subjects."

The subcommittee report also exonerated the North American Man/Boy Love Association of the commission of any crimes. (See *GCN*, Vol. 14, No. 10)

Speaking to Cornell University students in Ithaca, New York, in March 1985, Sonenschein stated that opposition to child-adult sexual relationships has resurrected an inquisitorial era. He likened current opposition to past anti-masturbation campaigns in which witch hunts were part of an effort to eliminate behavior considered morally deviant.

In an article on seizures of research materials that has been accepted for publication in a forthcoming issue of the *Journal of Sex Research*, Sonenschein holds that any photocopying of child pornography was in connection with his ethnographic study of child-adult sexual relationships. He claims that arresting officer, Austin police Sergeant John Russell, told him, "Your research is through. Your research is over. I have finished your research for you. You can research anything but this." Sonenschein still has not been allowed to retrieve any research materials seized over two years ago from his residence.

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Scondras' office, in particular staff member French Wall, for being helpful following incidents of violence.

The man who had been attacked in his home said he has had some problems both with an individual police officer and the district attorney's office. In his case, two men were involved in beating him up, although only one was apprehended. The police officer responding to his initial call failed to report that the gay man had been threatened with a knife and hit with a shelving board.

Consequently, the apprehended man was charged with assault and battery instead of assault and battery with a dangerous weapon. The man who was attacked solicited help in increasing the severity of the charge from the district attorney's office. In November, he said he was assigned a legal intern to argue the case before a judge. "The judge made a mockery of the intern," said the man and charges were not changed. He said he felt that the assignment of the intern showed a lack of concern for his case. The man attempted to change the charges to assault and battery with a dangerous weapon a second time, on December 5, but the request was again denied. An assistant district attorney has now been assigned to the case. A trial is scheduled for January 7.

Future Organizing

Although future forums are in-

paign to "introduce your trick to a friend" has begun.

One man at the forum noted that the only time people have been left alone in the Fenway was when gay men patrolled the area following a murder in the park.

A gay man who was not at the forum was mugged in the Fenway on December 6. He told *GCN* he would encourage people to get whistles to blow if they are being attacked or if they see someone else being harassed. He also suggested use of mace. The man, who said he has gone to the Fenway nearly every day for eight years, has been mugged four times and beaten up twice.

Resources available to lesbian/gay victims of violence include the Gay and Lesbian Victim Recovery Program, run by the Fenway Community Health Center. The program offers individual counseling as well as support groups for people who have been assaulted. For more information about the program, call (617) 267-7573.

StreetSAFE is an organization in the Fenway area which monitors police reports of violence and organizes foot patrols on the periphery of the park. They may be contacted at 262-0060.

For more information about future forums, call (617) 436-5944 or (617) 267-7413.

Community Voices

GCN JOB OPENINGS

GCN is seeking a **CIRCULATION MANAGER/STAFF WRITER** and an **ART DIRECTOR**, beginning 1/87-3/87.

CIRCULATION MANAGER/STAFF WRITER

Research and write news stories of interest to national readership. Coordinate weekly mailing of paper by volunteers, process subs and renewals. Requires writing skills and ability to work with deadlines, interpersonal, organizational and record-keeping skill. Knowledge of data entry and/or computers helpful.

ART DIRECTOR

Establish overall design of the paper, and oversee the layout and proofreading functions on production night. Design (or assign to volunteer artists) front cover, centerspread artwork/layout, and book supplement graphics, as well as promotional brochures, leaflets, etc. Requires strong graphic design/art skills. Familiarity with type specifications, knowledge of printing techniques and previous related experience preferred.

Positions require familiarity with gay and lesbian community; commitment to gay and lesbian liberation, feminism, anti-racism, and collective decision-making; and an awareness of class issues.

All GCN staff members receive \$180/week plus 4 weeks paid vacation, complete health/life insurance and sick leave. GCN also offers staff members a flexible, non-hierarchical work setting, with room for independence and innovation.

Send resumes to GCN Job Search, 167 Tremont Street, Boston, MA 02111.

Lesbians and gay men of color are particularly encouraged to apply.

thanks for 'rate it x'

Dear GCN:

Thank you for printing Nancy Langer's piece "Rate It X: Film Snare Sexists in a Trap of Their Own." It was very well written and stimulating. All the best,
Sarah Schulman,
San Francisco, CA

rodriguez is not a friend

Dear GCN:

The Boston Lesbian/Gay Political Alliance announced the recipients of its annual Community Recognition Awards and I was disappointed to learn that the "Friend of the Community" award was given to Alex Rodriguez. As head of the Massachusetts Commission Against Discrimination, Rodriguez testified before the State Legislature in favor of the State Gay Rights Bill as a representative of the Dukakis administration. For his support of the bill, Rodriguez deserves our thanks, but he certainly does not deserve to be called a "friend" of the gay/lesbian community.

Alex Rodriguez has remained publicly silent about the Governor's homophobic foster care policy that is not based on sound advice but on Michael Dukakis's hatred and stupidity. Past recipients of the award such as Mel King and Jean McGuire have voiced their opposition to the despicable policy. Jean McGuire has been at press conferences called by the Gay and Lesbian Defense Committee to denounce the foster care policy. Mel King, while running for Congress, risked incurring the wrath of the Governor's powerful political machine by not only denouncing the policy, but refusing to be committed to Dukakis for his acts of bigotry. In giving the "Friend of the Community" award to Alex Rodriguez, the Alliance has insulted past recipients and damaged gay/lesbian political credibility.

At the 1985 Democratic State Convention, Michael Dukakis led the attack as Dukakis forces crushed efforts to include gay men and lesbians as an outreach minority for the state Democratic party. Alex Rodriguez remained silent. Later in 1985, Dukakis ordered the removal of foster children from the home of a gay couple. Alex Rodriguez remained silent. Gay and lesbian protestors picketed the governor and tried to bring pressure on him to reverse his hate-filled policy. Another of the Governor's "good old boys," John DeVillers, threatened cuts in funding for AIDS programs if the protests continued. Alex Rodriguez remained silent. When a lesbian protested at the annual State of the State address and was arrested by Capitol Police, another Dukakis yes-man, John Sasso, said, "If you are going to be disrespectful to the Governor, you can expect to be arrested." Alex Rodriguez remained silent.

Recently Alex Rodriguez demonstrated that he is more concerned with helping *his friend*, Michael Dukakis, than defending basic justice for gay men and lesbians. On October 8, 1986, Rodriguez finally broke silence and tried unsuccessfully to secure the Ward 4 Democratic Committee endorsement for Dukakis. The Alliance has made a mistake in giving the award to Rodriguez; with "friends" like him, who needs Michael Dukakis?

Whereas, the Community Recognition Dinner is a major fundraiser for the Boston Lesbian/Gay Political Alliance, boycotting the event in the future would only hurt our own cause. However, we should remember the numerous times that Alex Rodriguez has failed in being a "friend" of the community.

Sincerely,
Tony Watson
Boston, MA

why not let the 'girls' live?

Dear GCN:

I am writing in regards to the way the "girls" (homosexuals) here at the Kansas State Pen and also at the State Industrial Reformatory are forced into different celling arrangements which (like marriages) can be difficult if not impossible to deal with.

Here, we are forced to cell in one-man cells, not able to stay with our friends, and we are denied jobs (the good ones) because of our choice of sexual pleasures. They have cut my hair extremely short for no good reason, strip searched me frequently and raided my house (cell), taking my feminine items (jewelry, etc.). This is petty harassment, but unlike people outside I can't get away from it.

So now they've put me in "protective custody" and I can't get out. And they're trying to house me with people who don't like me. (The straits can live with whoever they like.) Why can't they just let us girls do our time?

I really don't know what to do anymore. I can't just let them win their way. Any ideas of ways to handle this? If so, let me know. Mainly, all I wanted to do was to express how some of us feel. Thanks for listening,
Steven Warehime
PO Box 2 — 42278
Lansing, KS 66043

administration as pimp

Dear GCN:

As a gay male I fear the coming times like the Jews feared Hitler. The 'officials' say it's a matter of "national security." As a prisoner I've watched 10 people with AIDS die this year and 6 more in treatment here. The population in the Texas prison system is around 35,000 and already the administration wants to segregate homosexuals and those who refuse are strapped to a steel bunk.

So the abuse has started behind these walls, and if they don't see any support coming from out there, you know they won't see any reason to stop behind the walls. With the evidence of your indifference to us, they'll feel our lack of community and move out. The only reason the massive quarantine idea is still failing in California and in here is that they can't afford it (yet). But the less resistance (sense of solidarity/community) they see from you, the more they'll be encouraged to spend tax money to go after us (the "unnatural"/underprivileged; easy target, so they think).

The so-called "wars" on drugs and abortion are really just more of the same: going after those who they consider easy ("immoral") targets. They are a way of enlisting the "respectability" of the medical profession to act as morality cops.

And just where is the support for gay and lesbian prisoners? When the hets in here want to get their rocks off and show that at least they're better than *somebody*, they (administration and their stooges alike) have to degrade us to the point of treating us like property. The administration just pimps the whole process basically.

The conditions are so horrid that many of us end up in mental wards emotionally destroyed, having been subjected to routine rape, either physically brutal or "contracted" (for "protection"), like sex in marriage.

And the lack of concern from our gay and lesbian community outside is devastating (to us; and encouraging to them).

How about a little involvement?

Thank you,
Charlie Willis
333526—Ellis 2
Huntsville, TX 77340

persecution of gays in cuba

Dear GCN:

Perhaps I should be flattered that even now, five years after its publication, my book on the persecution of gay people in Cuba is still being attacked in GCN. Perhaps this says something, ultimately, about the strength of my arguments. I have always been proud of the sometimes painful honesty of that book; its rejection by the gay left continues to remind me of the tragedy of old-time Communists filled with admiration for the Soviet Union. However, Gerry Scoppettulo's recent article refers to "Allen Hunter's *Gays Under the Cuban Revolution*." The correct name of the author is Allen Young.

Yours truly,
Allen Young
Orange, MA

don't excuse oppression

Dear GCN:

I thought Gerry Scoppettulo's article (GCN, Vol. 14, No. 20) might tell us something about gay Nicaraguans and their struggle. What we got was a sloppy third-person account of the experiences of an Anglo lesbian in Nicaragua and a host of lame excuses for left-wing homophobia. If gays in Nicaragua are so free because there is no law against sodomy, why are they so closeted?

However, what really angered me about Scoppettulo's article was the standard dismissal of any criticism of communist governments, particularly Cuba. Allen Young's (incorrectly named as Allen Hunter) *Gays Under the Cuban Revolution* is an excellent account of the uncritical "group think" that condemns the American left to the outskirts of politics.

Scoppettulo gives four criticisms of the accusation that Cuba is homophobic. The accusation

- rests on a distorted view of the situation in Cuba
- ignores neo-fascist regimes
- ignores the attitudes inherited from the past
- stems from cultural bias

Does Scoppettulo know something about gay life in Cuba that we don't? If so, please share the joy of this gay mecca so we can all pack our bags.

Gay oppression is gay oppression whether in neo-fascist regimes or communist regimes. The only difference is that neo-fascists don't ask me to donate time and money to their cause. However, various leftwing groups court me with claims that communist regimes do not oppress gays. If they make that claim, then they must accept the burden of proof.

Just because oppression has roots in the past is no reason to excuse it. Racism in the south has historical roots; should we accept that as an excuse for racism as Scoppettulo would have us accept the historical influence of the Catholic Church as an excuse for anti-gay attitudes in Nicaragua?

What are these middle-class values that we should not cast on another culture? Shouldn't we expect gay people in all cultures to be able to live openly as gay people without any fear of losing their jobs, homes, possessions, or well-being? Shouldn't we expect the state to give gay couples the same benefits as straight couples? Shouldn't gay people in any culture have the freedom to meet together openly, to express themselves openly, and to have their own identity? If we can't judge societies according to these values, then Scoppettulo has trapped us in a relativism that doesn't even allow us to say that the Sandinistas are better than the Somozistas.

Sincerely,
Marshall McClintock
Arlington, VA

he is white and i am black

Dear GCN:

I am writing this letter in response to the letter from Tony Campos in Dannemora, NY [no homos need apply]. I just left Dannemora and the same thing is happening here at Auburn prison because I am Gay. They don't want to put me in the plate shop or let me have a good paying job. They do it because I have a lover and he is white and I am Black. All the time they lock me up [isolation] for bullshit excuses so I cannot be with him. Her name is Dana. Do you know her? They locked us up many times for things we didn't do. They save the good jobs for people who are white or for the inmates who inform on other inmates [snitches]. So I know how you feel. Take care. Things will get better. We hope. In gay love,

Willie Rice
82A 3691
135 State St. Box 618
Auburn, NY 13024

GCN prints all letters to the editor except personal attacks. Carbon copies of letters sent elsewhere are only printed on a space-available basis. Letters should be TYPED and DOUBLESAPCED and limited to five typed pages. Send to Community Voices, GCN, 167 Tremont St., Boston, MA 02111.

GayCommunityNews

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Speaking Out

Roll Over, Jehovah — And Tell St. Nick the News

By Mary Morrissey

Imagine: No heaven. No hell. No half-mad dash through crowded shopping malls. And no Santa Claus, too. Nothing to kill or die for. No envy, no gluttony, or any of the other sins of the marketplace. Just a peaceful December to celebrate with family and friends. No, it isn't just a dream.

This is the winter solstice season and in the midst of all of the fuss that is being made over Christmas and Hanukkah and other religious occasions it's appropriate to say something about December's oldest holiday. I'm a Neo-Pagan. I don't put my trust in God and I don't pledge my allegiance to any nation just because it boasts that it's under Jehovah's special protection — nor do I believe in the Tooth Fairy or in the Easter Bunny or in the Great Pumpkin — but I do know that something very special happens in mid-December. By the end of the month, the days will again be growing longer, as the earth continues through its familiar cycle of seasons. In December, my Christian and Jewish neighbors will look backwards as they celebrate events that may have taken place in the ancient Middle East. Neo-Pagans, however, will look around, in the here and now, as we celebrate something that happens every year, something that happens regardless of changes in churches and in nations. The winter solstice is something that you can depend upon.

Each year, dozens of little Neo-Pagan covens, affinity groups, and medicine societies pop up, as if by magic, between Samhain (Halloween) and the winter solstice. You'll find Neo-Pagans in the gay male community, among women's groups, in radical environmental circles, and elsewhere in New England. Styles and practices vary among Neo-Pagans but, bit by bit, Americans are starting to take notice. In a few years — who knows? — maybe merchants will be offering winter solstice specials.

Being a Neo-Pagan in America still isn't easy. First, there's the matter of definitions. ("What exactly, *is* a Neo-Pagan?") The point can be debated for hours. For my purposes, however, I'll start with a definition that Margot Adler offers in her book *Drawing Down the Moon*: A pagan is someone who is an animist, a polytheist, or a pantheist, or possibly "two or three of these things at once." Traditional pagans — many of the Native Americans, for example — work within a particular tribal tradition that has been handed down from generation to generation. The Neo-Pagans, however, are the new religious rebels, working to develop a new pagan-style sense of spirituality in the midst of the '80s. Neo-Pagans are eclectics, often borrowing from a variety of cultural traditions as they try to shape their religious organizations and practices to meet group and individual needs. At times, Neo-Paganism is a bit ragged around the edges, and at times Neo-Paganism seems to be pulling in all directions at once. In the midst of the Reagan era, Neo-Paganism is, indeed, a strange breed of cat. In the background, you can almost smell the campfires of Woodstock.

Conservatives who once marched with Jerry Falwell and radicals who once marched with Jesse Jackson have echoed each other in declaring that Neo-Paganism is "dangerous," "misguided," and that it represents "a retreat into fantasy." Some conservatives have denounced Neo-Paganism as being part of a Satanic conspiracy. In 1985, North Carolina's Senator Jesse Helms introduced proposed legislation into the Senate that would have denied Federal aid to groups involved with "witchcraft." (Reportedly, Helms was responding to a sensationalized report on "Satanism" that had appeared on television on ABC's 20/20.) The Senate's Commerce Committee spent part of last year in investigating alleged occult influence in popular music. Meanwhile, assorted leftists, some of them eager to embrace Christian "liberation theology," were firing their own shots at Neo-Pagans. Leftists who had been known to bow their heads reverently at Christian and Jewish celebrations of the supernatural went into a rage at the mere mention of feminist or gay spirituality.

Neo-Paganism is a force for personal and social change. And, like all forces that press for change, the Neo-Pagan movement bumped into resistance. At its best, Neo-Paganism challenges the corporate/technocratic, and paternalistic values that support the industrialized nations. In the age of the yuppie, Neo-Pagans are talking about spiritual experience. In a nation in which mainstream religious movements are becoming either increasingly a nation in which mainstream religious movements are becoming either increasingly authoritarian — like the Moral Majority — or increasingly irrelevant — like many of the moderate-to-liberal churches — a new religious movement has started to develop that speaks of individualism and of freedom. Neo-Paganism has taken much of its inspiration from the environmental, gay rights, feminist, and Native American rights activities of the past twenty years. Like the feminist and gay rights movements, the new movement is broad, eclectic, and even somewhat anarchistic in its style. On the political left, leftists speak of Latin America's "liberation theology." In North America, however, a new kind of

"liberation theology" — drawing upon the experience of women, gay males, Native Americans, and other oppressed groups — is starting to take shape outside of the mainstream of monotheism. What the Neo-Pagans are doing in American religion is as revolutionary, in its own way, as anything that's being done in the East or in the West.

Neo-Paganism doesn't appeal to everyone. And there's no reason why it should. Unlike many of the Eastern and Western religious movements that have gained widespread attention within recent years, Neo-Paganism doesn't promise to deliver all of the answers to all of humanity's problems. What Neo-Paganism does provide, for some individuals, is a framework within which feminist concerns, environmental concerns, and respect for individual rights and cultural minorities can be merged together. Neo-Paganism suggests that, yes, it is possible to overcome the fragmentation that many of us feel in our lives and, yes, it's possible, also, to simultaneously work to change both ourselves and the world for the better. It's possible to be a religious-minded person in Reagan's America without having to buy into the Judeo-Christian-Islamic heritage of superstition, manipulation, and patriarchal dogma.

Neo-Pagan homes in December are often decorated with holly, evergreen, and mistletoe. Centuries ago, the Christian patriarchs appropriated these winter solstice symbols for their own purposes, and, now, finally, the Neo-Pagans are stripping away the gloss of monotheism in order to get back to the original purpose of the December holiday season. Unlike many of the secular humanists groups, Neo-Pagans are comfortable with ritual and with seasonal celebrations. ("The problem with some of the atheists," comments one Neo-Pagan friend of mine, "is they want all science and damned little art. They want to scratch all of the poetry out of life.") The Neo-Pagans who gather in December follow a variety of traditions. There are covens that are all-female; there are groups that are comprised entirely of gay males; there are groups that participate in elaborate rituals; and there are groups that celebrate the season by simply toasting a few glasses of eggnog in front of a bright Yule fire. Neo-Pagans come in all shapes, sizes, colors, and shades of opinion. If one group doesn't seem quite right, move on and you may find another group that's easier to accept. Or bring your friends together and start a group of your own. And if that doesn't work out quite right, well, try again. Find the point at which art and science and compassion all fuse together and then take time to celebrate what you've found. Join with others and take your love of life and of individuality into the community and you'll have the makings of a revolution.

For individuals interested in reading about Neo-Paganism, I recommend two books: *Dreaming the Dark* by Starhawk and *Drawing Down the Moon* by Margot Adler. Both books have been published by Beacon Press in Boston and both can be ordered through Beacon Press or through feminist or gay bookstores. Both books offer some interesting holiday reading for the winter solstice season. Beneath all of the tinsel and all of the sermons, December is still a magical month. Enjoy! The winter solstice comes only once each year. We won't have another solstice day until June.

Mary Morrissey is a Neo-Pagan priestess, a lesbian, and a feminist, active in wilderness preservation and wildlife protection work in Maine.

"Speaking Out" is part of our continuing effort to provide a true forum of opinion for the community. We encourage you to send your ideas, feelings, and comments to us and we encourage you to respond to any ideas expressed in this space. Submissions to "Speaking Out" should be TYPED and DOUBLE SPACED, and, if possible, held to under 5 pages in length. The GCN staff collective reserves the right to limit length and number of signatures in "Speaking Out." The opinions expressed in "Speaking Out" do not necessarily reflect the views of the newspaper, the staff, or the advertisers. Write c/o Speaking Out, GCN, 167 Tremont St., 5th Fl., Boston, MA 02111.

Community Voices

my only offense: i receive your paper (& enjoy it!)

Dear GCN:

I have often wanted to write to GCN just to express grateful thanks. Your work with the Prisoner Project has helped so very many people, and the friends I have made have brought me great comfort in these hard times. I would like to tell you about some incidents that have happened to me involving your newspaper.

I am currently on pre-release status at MCI Lancaster, which is the state's only co-ed facility. We house approximately 175 men and 35 women.

When I was transferred here I notified your newspaper of the address change and started to receive it shortly afterwards. It took about a month for the mail "censors" to pick up on it. I was called into the office and lectured about homosexuality and how it offends God. (Many of our captors are Born Again Christians.) Two days later I was called again and given notice that I was "under investigation" for exhibiting possible homosexual behavior. What the hell is "exhibiting POSSIBLE homosexual behavior"??? I don't have a clue. My only offense was that I receive your paper and enjoy it!!!!

Recently a concerned counselor called we felines into a meeting to discuss AIDS, for we are "High Risk" women. Some have been IV drug users and other are associating with our male inmate population. It is assumed that all the males are infecting the females with AIDS after having gay relations while in higher security.

The concerned woman actually knew very little about the disease and basically opened up the forum up to us. Seems the podium fell into my willing lap. I brought out articles and statistics that I had clipped from your paper and we had a fairly indepth and well-received talk. The knowledge was shared together. And the wrap-up of this is that this counselor is so concerned that

each and every female will be supplied condoms at their request (at personal expense) without the Administration's knowledge. It is a shame that our males haven't been able to share in this. But one step at a time. This might be a MILESTONE: distributing condoms instead of forced isolation units...

I'll be leaving here shortly and would like to hear from anyone with emotional support that would help with my "re-entry." I have been totally abandoned by family and friends and am feeling the aloneness.

Thank you for all you efforts,
Christina Sharp
MCI-Lancaster
Box 123
Lancaster, MA 01523

P.S. You can be sure that upon release, I will be into your offices to volunteer my services.

confused and aggravated

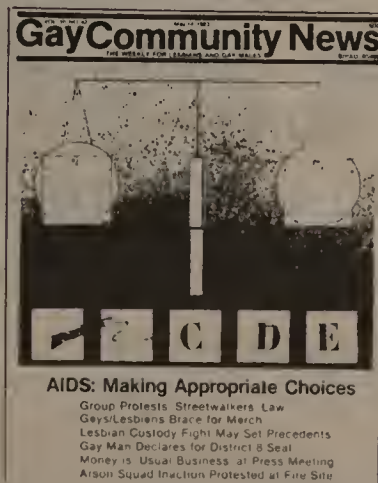
Dear GCN:

I have been sexually assaulted 3 times since I've been in here [Texas Department of Corrections] by an inmate and because I am a homosexual the administration refuses to do anything about it. So I became desperate at one point and tried to commit suicide. They just put me in isolation and took away all my 'good time' [time which accumulates while a prisoner has a clean record and makes possible, if the parole board sees fit, a less-than-maximum sentence]. Now I'm housed again with the same inmate.

This tells me one thing: that I am open game. And then you out there ask yourselves why do people come out of prison bitter and feeling the need for revenge for having been so abandoned (by you) and abused (by your representatives). Confused and aggravated,
A prisoner
(Name withheld by request)

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Spread the news: give them GCN — the nation's oldest and most respected lesbian & gay newsweekly.

Turn to the back cover for details and order forms.

Lesbian Game Offers Light Entertainment

It's Only Natural: a board game for lesbians. Imaginative Innovations, P.O. Box 1242, Royal Oak, Michigan 48068. \$19.97

By Ellen Meyers

Advertised as a game that "enhances our positive energies, celebrates our diversity, and is fun," *It's Only Natural* is your basic board game — with a difference.

The object of the game is to give away the 196 points each player starts the game with. Before the game, players decide how they will divide their points among the three categories of flowers, leaves and trees. Players move around the board by the roll of the die or by following the instructions on "It's Only Natural" cards they've obtained. Each turn presents the player with a chance to receive or give away points. As the game progresses, players accumulate more of the "It's Only Natural" cards, and the game becomes increasingly one of strategy rather than the luck of the die.

What makes this a "board game for lesbians"? Well, in the game of

LIFE you won't draw a card that says you have come out to your best friend, or land on a space where you're "invited to speak at a school — tell it like it is." Not all the scenarios in *It's Only Natural* are explicitly lesbian-oriented, but most are. Among those that aren't, topics like softball, goddess worship and incest groups are typical.

The game's creators have tried to make *It's Only Natural* reflect the diversity found within the lesbian community. In some ways they have succeeded. There are references to the differently-abled and to older women, to jocks and to mothers, to artists and to political activists. Overall, though, the game does present a predominantly white, middle-class community.

Now, down to the basics: is it fun? That, after all, is what playing games is all about. I must admit that when I first read over the directions that accompany *It's Only Natural*, I didn't think I'd like the game. I found the explanations of "why 196 points?" [10% (Kinsey figures on percent of

population that is gay) of 1969 (date of Stonewall Rebellion) equals 196] and "why flowers, leaves, and trees?" just plain silly, even though the game's creators apparently write them in seriousness. But the novelty of the

game was intriguing, so we decided to press on and play.

At first just reading the scenarios on the cards and spaces was enough to keep us amused, but the actual play didn't really start getting interesting until well



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into the game, when we figured out how to use the "It's Only Natural" cards for strategic play. These cards enable a player to reverse direction on the path, take an extra turn, bargain with another player, ignore the results of a turn you didn't like and so forth.

If future editions of the game are produced, I would suggest doubling the number of "symbol cards" (the cards that have scenarios on them). Even with only three players, we went through all 33 cards long before the end of the game. I imagine that with more players the cards would start repeating even sooner.

Even with the use of the "It's Only Natural" cards, the game remains one more of luck than skill. Rules for two alternate versions of the game are also given, to provide more variety in the play. Though we played the game only once, the alternates suggested look intriguing, and worth trying next time.

In short *It's Only Natural* provides the perfect excuse to have your friends (up to 8 can play) over for an evening of light-hearted, lesbian-oriented entertainment.

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Hot & Healthy: A Second Coming Out

By E. G. Martin

So, you're in a bar and you've been talking to Mr. Wonderful for the past two hours. He's handsome, intelligent and seemingly sensitive. You want this to go on for hours. But it comes to that critical moment. You would like to ask him home, but you have to be careful. How careful should you be? Can you take him home and enjoy an erotic evening without worry? The answers are more surprising than you would think: you could go home and "hum job" each other silly, slow dance till dawn or simply cuddle. With caution and caring, you can be sexual and enjoy an erotic life. Safer sex does not have to be dull.

That was the basic message presented at "Hot, Horny and Healthy," a session on safer sex sponsored by the AIDS Action Committee (AAC) of Boston, and conducted by Michael Shernoff, of the Gay Men's Health Crisis of New York, and Dr. John Whyte, a volunteer physician with AAC. Held in the parish hall of the Arlington Street Church, this three-hour group discussion and participation program covered lifestyle changes since the advent of AIDS, and the modifications you have to make to continue to have a sexual life. Whyte was the principal architect of the program presented Saturday, December 6. Shernoff has presented similar programs across the country and in Canada speaking to 6,500 men from major North American cities.

Shernoff announced at the session that a video "The Joys of Safer Sex" will be out within six months. Also, the AAC will repeat this session in two months.

Before a crowd of 200, mostly men with some women participants, Shernoff said that safer sexual practices are for those who are

single, couples, straight women, bisexual men and people with AIDS. Whyte echoed his point.

"Sex has and always will be a part of people's lives. What we're trying to find is satisfying ways to be sexual and healthy," Whyte said. The guidelines for the session were simple: confidentiality for participants and a tolerance for sexual practice.

At one point, Shernoff asked participants to look around the room at the people who were there. He asked us to look again and think of those in the gay community who have been lost to AIDS "That's our context for the day," he said to silence. But the overall mood for the session was not somber. It had the exuberance of a second coming out — as Whyte had described it — the discovery of a new facet of one's sexuality.

Whyte and Shernoff separated the participants into groups and several discussions were held on a wide range of sexual issues. On learning about AIDS, one of the first topics, many participants had a variety of responses from a sense of "total withdrawal" from sex to a feeling of having been cheated. "I don't have any good old days to look back on," said one young gay male. One of the women in the group said, "It's killed off bisexuality." Another man said it was easier now to say no to sex.

In addition, there is stress caused by AIDS and the end of sexual abandon. In frank language, many said they missed carefree fucking, Crane's Beach, multiple partners, rimming and spontaneity. Adjusting to those changes is one of the many challenges that AIDS presents, Shernoff noted.

"Is there a way to give up, modify or change them [previous sexual practices] and the loss

won't be so great?" Whyte asked. Shernoff answered that some of the sexual practices will be missed, but that doesn't mean people must completely change their lifestyles.

"You can have as much, as many and as often — as long as what you're doing is safer," Shernoff said.

Participants were asked what they liked about their sex lives since the advent of AIDS. The list included an emphasis on romance, endless foreplay, J/O parties, masturbation and mutual masturbation, flavored condoms, fantasy sex, dating and courtship, flirting and a return to communication.

The pre-AIDS list was evidence of the more traditional, masculine attitude to sex while the second reflected a more feminine approach. Shernoff stressed that the two approaches are not mutually exclusive and that elements of both can be united into a new expression.

Later in the session, participants divided again into small groups to discuss no-risk touching, the use of condoms, no-risk sucking, voyeurism and its variations, and safe cumming. Also, the men and women were asked to enact scenarios for critical moments when one partner wants safer sex while

From their discussions, the participants mentioned informational and stimulating variations. For touching, one could always use feather dusters, a massage, a tongue in the ear, spooning and sucking toes (known in New York City as "shrimping"). There's also "docking" for foreskinned men who can creatively stroke appendages. A few old favorites were mentioned: wrestling, bondage and beating, and last but not least, rubbing one's cock and balls over a partner's face.

Also covered by the session was the importance of gay and bisexual men becoming familiar with the use of condoms. The speakers suggested that the participants should shop around. They should also practice using them by putting them on and jerking off with them. Becoming more sensitized to the latex wonders could help a man tell when a condom might be breaking.

"When you begin to feel confident about them, it's time to call a friend," Whyte said. To demonstrate further, he stretched a rubber over his head and nose. Flawlessly, he performed a Howie Mandel routine by blowing air into the rubber until it reached an impressive climax, culminating in a loud bang.

"So, if anyone tells you he's hung too big for a rubber, you can relate this story to him," Shernoff said.

The practical pointers were covered as well — pinching the rubber's tip, squeezing out any air and applying lubrication to the inside and outside of the condom. They stressed that rubbers are made with or without lubrication, ribbed, unribbed, disposable and should be held onto when pulling out of your partner.

Continued on page 12



F. Ronald Fowler

Shernoff noted that the list of newer sexual practices was longer than the one commemorating the days before AIDS. He also noted that the second list showed a new concern for the self and others.

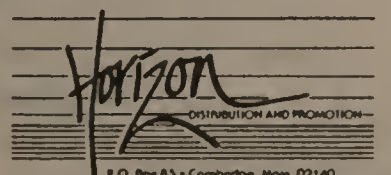
the other is unwilling. While some played out the roles of aggressive and passive sexual partners, others in the group observed the scenario and made suggestions on how to better assert oneself.

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For Gay and Lesbian Catholics, Perseverance

A Historic Perspective on the Place

By Don Hill

Attending a liturgy sponsored by Dignity, the organization of gay and lesbian Roman Catholics, is much like going to mass at any other Catholic church in Boston or across the country. The language of the service — though omitting sexist references — follows essentially that which the bishops of the Church and their leader, the Pope, have approved. The folded hands and submissive posture of the orderly line of communicants, the quiet reverence, and the serenity stemming from the assurance that one belongs to the One True Church reveal adherence to a religious tradition and attitudes shared by roughly 15-20 percent of U.S. citizens.

Despite these and other similarities in custom and belief, lesbian and gay Catholics find themselves outcasts in the institution that provides the moral framework for their lives. The latest confirmation of their official status came on October 1 in the form of a proclamation from the Vatican whose vehemence and uncompromising tone leaves little room for debate. For Pope John Paul II and his hierarchy, openly gay men and lesbians are not only sinners, but sinners whose presence is not desired among the Children of God.

How then, can gays and lesbians who are open and positive about their sexuality reconcile this posture with continued involvement in the Roman Church, even at its fringes? To attempt an answer requires looking not only at the relationship between gay people and the Church, but also the Church's general teachings on sexuality, and the often stormy relationship between the American Church and Rome.

In addition to praying for AIDS victims, the sick and other outcasts, gay and lesbian Catholics also pray for their Bishop and their Pope, sincere in the belief that their prayers will relieve an oppressive burden, one of the Church's own making.

The Church's teachings on sexuality were first codified for the modern world by Pope Pius XI on December 31, 1930, in his encyclical on the Christian Marriage. Citing the works of his predecessors and others dating back to St. Augustine, Pius reiterated the Church's longstanding position that the only permissible sexual activity is that which makes the participants "helpers in the propagation of life." According to this view, heterosexual marriage, the only proper context for sex, is a divinely ordained institution whose purpose and laws are immutable. The encyclical goes on to condemn advocates of the growing birth control movement and other advocates of "unbridled lust" and to mandate the choices available to Catholics:

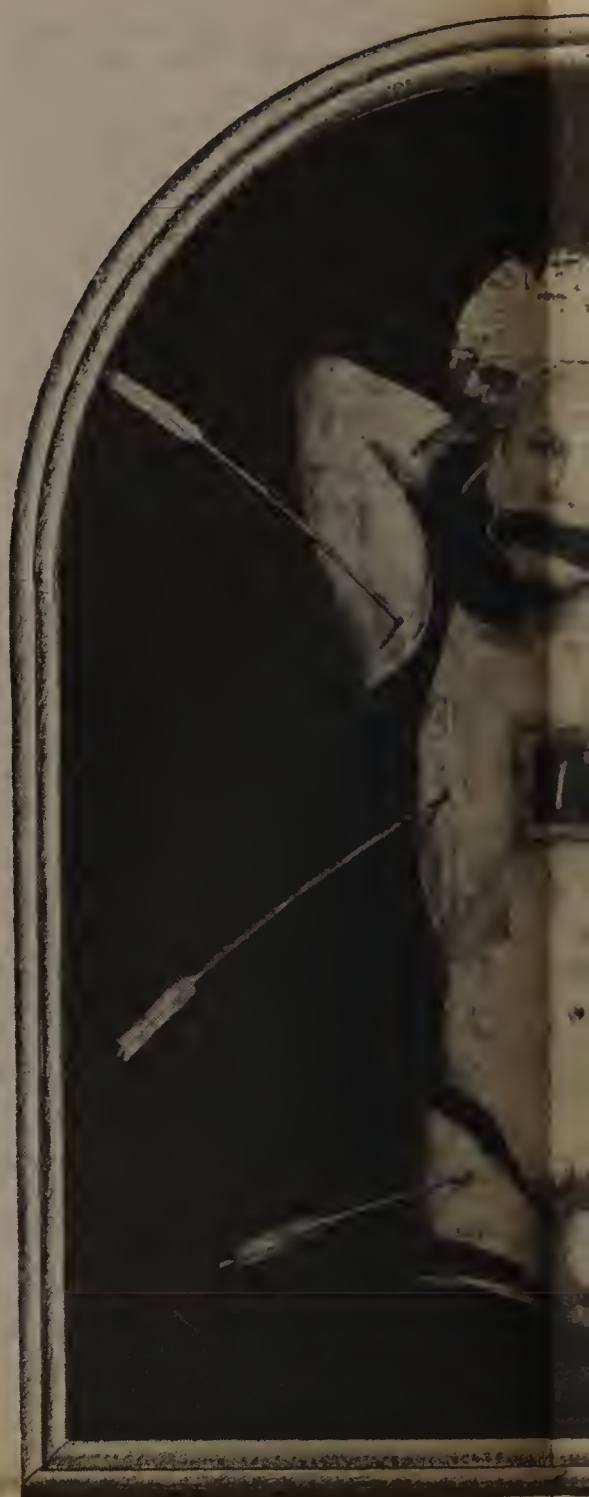
"On the Pastoral Care of Homosexual Persons" follows the earlier "Declaration" in making the distinction between those gay men and women who are active sexually and those who "follow the counsel of virginity."

In choosing a state of life there is no doubt but that it is in the power and discretion of each one to prefer one or the other; either to embrace the counsel of virginity given by Jesus Christ, or to bind himself in the bonds of matrimony. To take from man the principal ends of marriage laid down in the beginning by God Himself in the words 'Increase and Multiply,' is beyond the power of any human law.

In the late 1950s and early 1960s, Catholic sexual minorities — all presumably celibate — were given new hope that Church teachings on sexuality would change with the convening of the Second Vatican Council. First proposed by Pope John XIII in 1959 and opened on October 11, 1962, this unusual gathering of bishops and theologians from around the world was charged by the Pontiff with assessing Church teachings in the light of contemporary scientific thought and the particular problems faced by men and women in the twentieth century. While there was some movement in the Church's position on marriage, problems concerning the intimate lives of individual Catholics were deemed by Pope John and his successor Paul VI as inappropriate for the Council and pointedly excluded from its work.

The Council's view of sexuality and marriage — put forth in its document "The Church in the Modern World" (1965) — follows the Church's traditional teachings but adds another dimension to the growing discussion. Marriage is confirmed as the only permissible context for sexual activity, but procreation is no longer the sole aim of Catholic matrimony. Carefully avoiding the question of whether couples might in some way interfere with the "natural course" of heterosexual sex, the Council nonetheless took the view of sex as a fulfilling component of marriage aside from its role in assuring growth in the Catholic population.

In July of 1968, in his encyclical "Human Vitae," Paul VI articulated what remains the official Church position on sexual ethics. Amid a storm of protest which persisted throughout his reign, Paul upheld traditional teachings on sexuality, establishing once again procreation as the primary rationale for sexual activity. Though not dealing directly with questions concerning homosexuality — Paul's main concern is birth control — the message is clear: sexual activity outside the Church's definition of marriage, and that within marriage which is



Excerpts from the Declaration of the Bishops of the Catholic Church on the Pastoral Care of Homosexual Persons

...God, by His infinite wisdom and love, brings into existence all of reality as a reflection of His goodness. He fashions mankind, male and female, in His own image and likeness. Human beings, therefore, are nothing less than the work of God Himself; and in the complementarity of the sexes, they are called to reflect the inner unity of the Creator. They do this in a striking way in their cooperation with Him in the transmission of life by a mutual donation of the self to the other . . .

...The Church, obedient to the Lord who founded her and gave her the sacramental life celebrates the divine plan of the loving and life-giving union of men and women in the sacrament of marriage. It is only in the marital relationship that the use of the sexual faculty can be morally good. A person engaging in homosexual behavior therefore acts immorally.

artificially controlled, is to receive the Church's severe condemnation.

The first Church document to deal openly and explicitly with the lives of gay men and lesbians was issued by The Sacred Congregation for the Doctrine of the Faith — the Vatican's moral Sergeant-at-arms — in December, 1975. This document, titled "Declaration on Certain Questions Concerning Sexual Ethics," makes the distinction between those gay men and women "whose tendency comes from a false education, from lack of normal development, from habit, from bad example or other similar causes" and those whose orientation is the result of "innate instinct or a pathological constitution." Despite this distinction, the

Gay and lesbian Catholics have resolved to stand and fight despite assertions by Catholic officials that "the Church will continue to withstand any pressure intended to weaken its clear teaching voice."

Inclination Means Carving Their Own Niche

Place of Sex in Catholic Thought



painting by F. Ronald Fowler

The "Letter to the Church on the Pastoral Care of Sexual Persons"

To choose of the same sex for one's sexual activity is to annul the rich symbolism and meaning, not to mention the goals, of the Creator's sexual design. Homosexual activity is not a complementary union, able to transmit life; and so it thwarts the call to a life of that form of self-giving which the Gospel says is the essence of Christian living. This does not mean that homosexual persons are not often generous and giving of themselves; but when they engage in homosexual activity they confirm within themselves a disordered sexual inclination which is essentially self-indulgent.

As in every moral disorder, homosexual activity prevents one's own fulfillment and happiness by acting contrary to the creative wisdom of God. The Church, in rejecting erroneous opinions regarding homosexuality, does not limit but rather defends personal freedom and dignity realistically and authentically understood.

document goes on to condemn homosexual acts as "intrinsically disordered" for which there can be no justification. The document goes on to condemn "premature" sexual activity ("every genital act must be within the framework of marriage") and masturbation ("the deliberate use of the sexual faculty outside normal conjugal relations essentially contradicts the finality of the faculty").

The latest document from the Congregation for the Faith, "On the Pastoral Care of Homosexual Persons," is a direct descendant of modern Catholic teaching on sexuality. As in previous documents, procreation within the context of the Church's definition of marriage is the most important consideration in determining whether

sexual activity is acceptable to the Church.

"On the Pastoral Care of Homosexual Persons" follows the earlier "Declaration" in making the distinction between those gay men and women who are active sexually and those who "follow the counsel of virginity." The latter are to be treated with charity and understanding but the former not given even the "semblance of such support." In a thinly veiled reference to the AIDS crisis, the Congregation chastises gay rights activists for continuing the fight despite what it calls the endangerment of a large segment of the population and is understanding of violent "reactions" in response to such efforts.

* * *

Michael Scally was raised in a Catholic Church which has virtually ceased to exist in the United States. In the then heavily Irish Catholic Dorchester section of Boston, neighborhood and parish boundaries coincided. Like many young men, he attended Catholic elem-

Attending a liturgy sponsored by Dignity, the organization of gay and lesbian Roman Catholics, is much like going to mass at any other Catholic church in Boston or across the country. Yet despite similarities in custom and belief, lesbian and gay Catholics find themselves outcasts in the institution that provides the moral framework for their lives.

entary and secondary schools, faithfully participated in mass with his family on Sundays, thought of becoming a priest, and felt the torture of guilt at breaking the Church's rigid code of behavior. As he grew older however, differences with his compatriots quickly surfaced: he was advised by his confessor to see a psychiatrist after confessing that he was gay; college and the bar scene taught him that there are "politics to go with the lifestyle."

After a few years in New York and away from the Church — not because of his lifestyle but because he was "no longer interested" — Scally returned to Boston in 1979 to live with his family. By rejoining his family, he rejoined the Church, participating in parish activities and joining organizations of young Catholics. It was a time of relative freedom in the Church, which after many years was still struggling with the meaning of the Second Vatican Council. In these the final years of the reign of Paul VI, dissent was tolerated but not encouraged. With a conservative Church hierarchy securely installed in Rome, however, Scally now finds that the Church of his childhood does not entirely meet his needs as an adult, especially as an openly gay adult. Besides, they don't want him there anyway.

* * *

Like most American Catholics, Scally believes that it is possible to remain faithful to the Church and disagree with its hierarchy on matters of sexual ethics. In a recent poll conducted by the *New York Times*, eighty-six percent of American Catholics aged 18-39 agree that it is possible to disregard the teachings of the Church on sexual morality and remain good Catholics, this despite the efforts of the Pope and members of the American hierarchy — notably Cardinals Law of Boston and

O'Connor of New York — to enforce orthodoxy. Since the beginning of John Paul II's tenure in 1978, in fact Catholics in the United States and other western countries have been subjected to a barrage of pressure from the Vatican to conform to papal authority. Leaving behind Pope John's exhortation to "meet the needs of the present day by demonstrating the validity of her [the Church's] teaching rather than by condemnations," the current Catholic leadership seeks to censure those who dissent, and if they persist, expel them from the Church.

The Church's fight to enforce orthodoxy has revolved, not surprisingly given its firm code of sexual ethics, around those who publicly dissent from its views on sexuality. In recent actions, for example, the Church stripped Archbishop Raymond Hunthausen of Seattle of his authority in key areas in response to his unconventional views and actions on a variety of issues, including his acceptance of a Dignity mass in the Seattle cathedral. The New York Archdiocese, headed by the conservative O'Connor, has recently issued guidelines

to parish heads forbidding speaking engagements in Catholic Churches by those who disagree with Church policy — a move widely held to be aimed at New York Governor Mario Cuomo and other supporters of publicly funded abortions for low-income women.

* * *

Scally, now head of a Boston social service agency and a regional director of Dignity, is "angry and disgusted" at the Vatican's recent actions. He, like his fellow members of the Dignity contingent in Boston, however, refuse to renounce their Catholic identity. As one non-Catholic remarked, "it [gay Catholics renouncing their religion] must be like a Black gay person rejecting his blackness in the face of the gay community's racism." Gay and lesbian Catholics have resolved to stand and fight despite assertions by Catholic officials that "the Church will continue to withstand any pressure intended to weaken its clear teaching voice." Scally has no illusions that the Church hierarchy will change its authoritarian ways; instead he hopes that "the spirit which moves all of the people" will bring about an eventual change in the Church's attitude toward sexuality.

Each Sunday evening, the members of Dignity/Boston gather in the basement of Arlington Street Unitarian Church. With lovers or alone, these women and men vow to uphold the centuries-old tradition of Catholic practice and, the newer tradition of gay liberation. In addition to praying for AIDS victims, the sick and other outcasts, the two hundred or so members also pray for their Bishop, Bernard, and their Pope, John Paul, sincere in the belief that their prayers will relieve an oppressive burden, one of the Church's own making.

Like many young men, Scally attended mass with his family on Sunday, thought of becoming a priest, and felt the torture of guilt at breaking the Church's rigid code of behavior.

What Friends Are For: AIDS Fundraisers

By Loie Hayes

Gladys Knight (pictured here) and the Pips, Grace Jones and local disc jockey Sunny Joe White showed Boston "what friends are for" at the annual Boston Against AIDS fundraising party on Dec. 9 at the Metro club. The \$100,000 raised for Boston's AIDS Action Committee (AAC) equals approximately seven percent of the Committee's \$1.6 million 1986 budget.

Between 1,600 and 1,800 people filled the Metro for the party, in-

cluding six members of the New England Patriots football team and a higher percentage of young people and heterosexuals than at most AAC fundraisers. The local all-girl rock band, Girls Night Out, a fashion show by Saks Fifth Avenue, and Grace Jones' latest music video rounded out the entertainment for the evening.

Two other recent AAC fundraisers raised \$30,000 each: a Nov. 9 walk-a-thon sponsored by

Boston suburban synagogues and churches and, on Dec. 4, the annual Christmas Auction hosted by the Club Cafe. The auction included a copy of the Broadway hit *The Search for Signs of Intelligent Life in the Universe*, signed by author Jane Wagner and actress Lily Tomlin. The book went for

\$450.

The walk-a-thon, which organizers had only expected to raise \$10,000, was initiated to fund the first year of a meals-on-wheels program for people with AIDS (PWAs). Almost one-third of the 300 PWAs currently involved in AAC programs are receiving

some sort of financial support from the Committee. Eighteen of those will immediately benefit from home delivery of meals.

The \$30,000 raised by the walk-a-thon represents the largest donation to the AAC from an event which the AAC itself did not have to organize.



Gladys Knight performs at Boston Against AIDS, Dec. 9.

What Turns You On?

By Marea Murray

Dear women: GCN has asked me to write an article based on what women think about the dynamics, qualities, types, etc. that play into their attraction to other women. If you want to contribute your two-cents-worth to this highly unscientific study, send your responses by Dec. 17 to: Features Attraction Survey, GCN, 167 Tremont, Boston 02111. If you'd be willing to be interviewed also, include your name and phone. No names will be used in the article. Please be as complete and creative as possible.

How do you describe yourself (circle all applying to you): gay woman, lesbian, bisexual; white, Black, Latina, Asian, other ____; ethnic ____; working-class, middle-class, upper-class; coupled, single, monogamous, non-monogamous, celibate; feminist, politically

aware, activist, correct, incorrect, apolitical; religious affiliation (if any): ____; age: ____.

What kind of look attracts you? Why? Do these criteria vary? Does the setting play a part?

How do you characterize yourself (if you do) in terms of butch, femme, androgynous, mixed? Are you usually attracted to butch, femme, androgynous or other characteristics?

Do you ever find yourself noticing men who look butch, femme or androgynous? What is that like?

What do these terms mean to you: butch, femme, androgynous? (Please take time to describe.)

Which "type" do you get involved with? Is there a difference from the type you cruise or notice? Why or why not?

Do you look at and find attractive women of different races?

Which? Would you approach a woman of a different race (to dance, talk, etc.)? Why or why not?

Are you attracted to women of different class or religious backgrounds? Why or why not?

How about women who exhibit different emotional behavior, attitudes or ideas? Is there a pattern in these differences?

What role does weight play in who you find attractive?

Are you attracted to "baby dykes," younger or older women (to cruise, to approach, to dance with, to be involved with)?

Please write about any other significant factors you've noticed about who catches your eye and what you feel about your attractions. Thanks.

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NAMBLA Files Complaint

Continued from page 1

port of NAMBLA.

Sparked by the passage of the lesbian/gay ordinance last March, NAMBLA renewed its request for meeting space. The group was invited to present its case to the board, and did so on June 2.

"[T]he Community Center is the first choice as meeting spot for the Horatio Alger Chapter of NAMBLA. It is also, in practical terms, the last resort," according to a statement issued at the June meeting by NAMBLA. "Since the Board denied us space to meet a year ago, the chapter has been unable to find an affordable, regular space for meetings. We have ended up using a member's apartment — a room inadequate for the active membership we have now and one that makes it impossible for the group to grow. Our need for space is desperate."

In a July 29 letter, Irving Cooperberg, president of the Center's Board wrote NAMBLA that, "The Board of Directors of the Lesbian and Gay Community Services Center unanimously voted to deny your organization's request for a meeting space at the Center." Explaining that decision, he wrote, "We received a definite indication that our fundraising efforts would be severely com-

promised should NAMBLA be permitted to meet at the Center... We must not, and will not, jeopardize the Center by honoring your request."

NAMBLA's Rhodes is critical of the board's reasoning. He said, "It is a meretricious argument, in the truest sense of the word: it is boring and tawdry. If they really wanted to maximize their fundraising efforts, they would stop dealing with gay men and lesbians. Their argument is not even principled, but based on pure expediency."

"There is no question that the board's decision was a blatant example of discrimination toward an entire group," said NAMBLA spokesperson David Thorstad. "The fact that those who discriminated, and those who were its victims, are both gay makes it all the more sad. Nor can the board's action be excused by the fact that it is an unelected, self-perpetuating oligarchy which is not beholden to any democratic procedure."

NAMBLA also alleges that city officials may have "made non-rental to NAMBLA a precondition for financial backing for the Center." NAMBLA offers no evidence for the allegation.

The Center did not return GCN's calls.

Ironically, one group that has also had differences with the Center is Gay and Lesbian Youth of New York (GLYNY). According to GLYNY's Stan Isaacs, the Center "wanted to limit the amount of time GLYNY was around" last year. "They said we weren't being productive or constructive." The drinking age in New York is 21, and gay and lesbian bars are not accessible to many young people. The Center is one of the few places open to lesbian and gay youth.

He also said GLYNY's office had been taken away, "pending what they call reconstruction, but

all I've seen is painting. I don't expect to see an office for a while."

"They're more than willing to let us have dances, but not willing to let us have an office," Isaacs said. "But they should: we're a vital asset to the community, and we need a place for permanent residence."

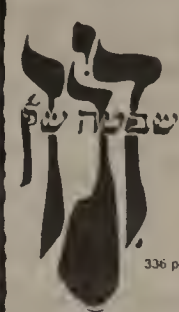
Despite the differences, he emphasized GLYNY has "always had a good relationship with the Center," and that they use the Center space free of charge. "But then, if we had to pay, it should be according to our budget. And we can't generate the funds adult organizations can."

— filed from Boston

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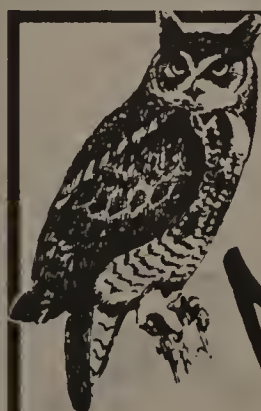
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Hot & Healthy Workshop

Continued from page 7

There were a number of other notable no-risk practices that the public has a right to know: a "hum job" in which your partner sucks the shaft of the cock, not the tip; a "pearls before cock" — a string of pearls wrapped around the balls can be carefully removed with the tongue and lips; the use of big, electric vibrators with variable speeds; watching joggers jiggling their things without the comfort of their jock straps; and the epicurean "melon to melon" where two men fuck a honeydew which has been properly warmed in an oven for 20 minutes. Certainly not your garden variety, but many participants agreed that these amusements could've been done before the advent of AIDS. "It's good to know what can be done in



Scene from the "healthy sex video" *Inevitable Love*.

the '80s," said one participant.

It's important that when you ask that special one home, you be aggressive when proposing safer

sex, the speakers advised. It shouldn't be presented in an apologetic manner but with an emphasis on fun.

"You can have a lot of fun with it, and that's sexy," Shernoff said. The approach should be clear and direct, and you should take the responsibility that accompanies being sexually active in the 1980s.

If, however, your Mr. Wonderful insists upon having it his way, which is to say unsafely, you should be prepared. Shernoff suggested that you break into a high-pitched version of "Stop! In the Name of Love!" or otherwise emphasize that you care about him and yourself. Also, the speakers urged that participants spread the word about the session.

"The next time there's a lull in the conversation why not ask, 'How many ways of fucking can you think of that are safe?'" Shernoff urged.

The rousing (and arousing) session ended with the men and women holding hands and listening to Shernoff talk about the right to have a happy and healthy sex life. We were asked to listen to Dionne Warwick's "That's What Friends Are For." The words rang true for everyone: "Keep smiling/ Keep shining/ Knowing you can always count on me."

Shernoff said the essence of gay liberation was expressed in that moment: people who love and care about each other enough not to endanger one another. We were told to applaud ourselves, "this strong gay community of Boston." But, by then, no one had to be told to do that.

To find out about future safer sex workshops, or to request other AIDS-related information, call the AIDS Action Committee at 437-6200. The AIDS Action Hotline, 536-7733, is staffed from 3-9 p.m., Monday through Friday.

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(Reprinted from Real Paper, "Best of Boston," Fall, 1980)

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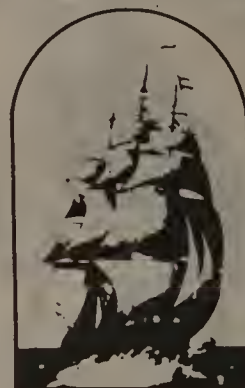
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\$700/mo. + util. avail Jan 1st. Call
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repair). Delinquent tax property.
Repossessions. Call 1-805-687-6000
Ext. H-1437 for current repo list. (26)

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Woman-only space in Vermont. Cozy
mt. Inn. Wood fires, delicious veg.
meals. Horseback riding. X-country ski
from our door. Downhill nearby. Farm
animals. Solstice celebrations. (802)
533-7772. RFD Box 2260, E. Hardwick,
VT 05836. (26)

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"Tropically perfect - Perfectly tropical"
(The Gay Weekly News, Miami). Free
brochure: Spindrift, 1212 Simonton, Key
West, FL 33040. (305)296-3432. Helen-
Hostess. (14,17)

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AT THE CHECK'ER INN

Double rooms, coffee by fireside, park-
ing. Apartments also available. 1 block
bay, open year 'round. 487-9029, 25 Win-
throp St. Provincetown MA 02657. (20)

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warm up in the hot tub. Down-hill ski-
ing, sleigh rides & skating nearby. You
owe yourself a visit to the Highlands
Inn. (603) 869-3978. Box 118G
Bethlehem, NH 03574. Grace & Judi,
Innkeepers. (34)

TRAVEL

FOREX TRAVEL

Phone 482-2900
76 Arlington Street
at Boston's Park Plaza (E)

SPANISH PROGRAM FOR WOMEN

Study Spanish in Cuernavaca, Mexico.
Live with Mexican family. Learn
politics, history and culture of women
in Mexico through experience and inter-
change. February. Write Neighbors/
Sisters, Box 92, Hallowell, ME 04337. (1)

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A new women's guest house right
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owner. 529 Caroline Street, Key West,
FL, 33040, or call (305) 296-5173 (28)

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TO MAINE

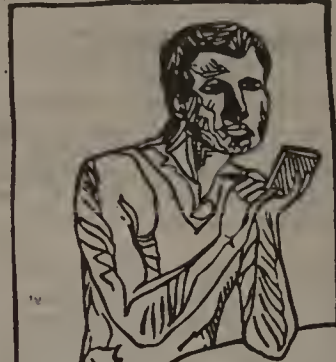
Rlde for 1 from Boston area toward
Ellsworth area: 12/19 or 20. Return 12/25
or 26. Loie, 426-4469 (w) or 628-4382 (h).

Prisoners Seeking Friends

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PRISON FIGHT AGAINST THEIR BONDAGE
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tion St., Brookline Village, MA 02147.



PRISONER READERS/Writers!

Your "messages" to the GCN
Prisoner Project and paper do NOT
need to be typed! (This doesn't mean
we print everything we get, since
some things have been said many
times and needn't be repeated again
and again. But don't let not having a
typewriter stop you from letting us
hear how you feel. THANX!



Can you put my name in the "needa
letter" group, please; and don't
hesitate to send a few old tattered
paperbacks if you have any extra.
Thanks. Patrick EARL, 20149-148 Mo-
jave, Box 1700—BCS 1, Phoenix AZ
85029.

HELLO, CORPUS CHRISTI! I'll be
paroling to your city in March 1987.
I'm in excellent shape: mind and
body. I have a job and family waiting,
but would like to meet someone gay!
Please write. A Brent EARLS, Box
600, 44604, Canon City CO 81212.

Boyish gay prisoner, gr/a, fr/p, needs
dad for serious relationship, visits.
Jeff GAMBORD, C-26865, Box 1902-A,
Tehachapi CA 93561.

I'd like to write someone. That last
time I received a lot of letters from
people that seemed only interested in
talking sex. Talking sex is okay (I'm
writing a book about it!) but I don't
think I could base a corresponding
friendship on smut letters. Jery
RAGLAND, 17324-009, Box 1000,
Seagoville, TX 75159.



I would like to have a friend to write. I
am half Indian, enjoy working out
with iron, and am kind of lonely.
Ronald BUSH, 206938-C-33, Box 578,
Crestview FL 32536.

I am not a lawyer but I have good
working knowledge of 42 USC 1983
suits and would be willing to help out
any prisoners for free who are allowed
to write other prisoners. Mark P
TURNER, 38616, Box 2, Lansing KS
66043

I'm a 31 yr old transsexual, pre-op,
M-F. I'm looking for a male friend,
someone who's easy and enjoys
writing. I'm tall, Black, and well-
stacked. I enjoy dancing, cooking and
playing tennis. Michelle ROBINSON,
104374-03-0210, Box 229, Lawly FL
32058



Whatever your feelings about
the various solstice holidays,
it's a VERY LONELY time for
people in prison. It's a time
when some kind of
'message' would be deeply
(in the tummy, honey!) ap-
preciated...



I am 37 and would like to hear from
women in the outside world. My hob-
bies are music, poetry, and outdoor
sports. Please write. Inez HOGAN,
BF03155, Box 8540, Pembroke Pines
FL 33024.

I am looking for a handsome young
lady that's more aggressive and also
who has a very nice personality and
who is very intelligent. I love bowling,
movies and my sign is Gemini.
Delvina WHITE, 904-877, Box 535,
Jessup MD 20794.

Needed: a friend. I love music, quiet
walks, am an Aries and all that, and I
hate to fight or argue. If interested
write to Kathy Jo ELLIOTT, 18543,
Wilson B-933 lower, Frontera CA
91720

I am looking for someone that is
sweet, understanding and wants a
lady to share this beautiful world, and
that is not about game playing. Thank
you. Bertha BATES, 151104 — Box 24,
PO Box 8540, Pembroke Pines FL
33024

Black-Indian stud, Libra, to be releas-
ed in Feb. 87; call me 'Bay-C'. Let's
get some sexy letters going. Thelma
HUNTER, 904608, Box 535, Jessup
MD 20794.



22 yr old gay prisoner, currently in a
battle to keep getting GCN, would
like to hear from someone in the
Mich, Ind, etc. area. Enjoy reading,
music and the outdoors. Am hearing
impaired. Ron ROUSSEAU, 171281,
2400 S. Sheridan, Muskegon MI
49442.

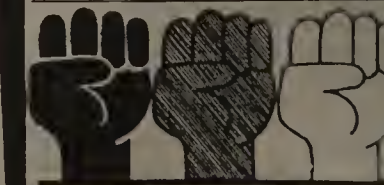
I hope that in my penpal ad I find
someone to share some relaxing
moments with (unlike in here). I would
love to hear from gay brothers all over
the world to learn the differences and
similarities. Thank you for being
there. Gene HUGHES, 138183, Box 97,
McAlester OK 74501.

Aries with Scorpio rising, MC Virgo,
moon in Cancer. Ruling planet
Saturn. 8" cut, very large stud house
balls just full of yummy cummy. Ken-
ny (the Stud) MURPHY, 11673,
RO.B.1-D-9, Huttonsville WV 26273

Tall, handsome muscular Black
prisoner would like to correspond
with effeminate gays (TVs okay also)
The more fem the better! Lester
WOOTEN, D-38174, Box 4000
(1-131-L), CMF So, Vacaville CA 95696



I am, if I must label myself racially, a
child of multi-racial descent: Indian,
Black, Spanish and white (English). I
am slim, yet shapely. Among my
goals in life are to use and sell some
of my poems/lyrics, and to be a
nightclub singer and travel
everywhere and learn languages! I'm
in here for taking several hundred
dollars out of an old lover's savings
account and using his credit card. I
hope to meet someone who likes dark
skinned "ladies" and is into learning
and education. Gerald Angelo HERR-
ING, PO Box 137, Tillery NC 27887



Still looking for Mr. Right. I know
you're out there, so please write. I am
well educated and well hung. Will be
released in June 87. I am honest and
open and love all sorts of sports. Your
picture will get mine. Chip SKINNER,
36286, 4621 NW 45th St, Lincoln NE
68524.

Young single man looking to meet
someone who's gay and wanting to
build a relationship. Eddie ANDER-
SON, 35824, Box 1568, Hutchinson
KS 67504

I find the need for expression upon
me. I'm a 28 yr old Afro-american
male who seeks to platonically
escape this counter-productive at-
mosphere with letters. Antoine LOVE,
85A 6010, Box 149, Attica NY 14011.

Single male seeks open minded gay
man for correspondence relationship.
Robert DALE, 044517, Box 37, Chat-
tahoochee, FL 32324.

Gay prisoner would like to meet and
write other gays. Some of my hobbies
are reading, writing, playing chess
and just having a great time. Cornell
JACKSON, 21177, Box 900, Jefferson
City MO 65102



CALENDAR

December 13 to December 28

13 saturday

Boston — Gay Professional Women's Holiday Party. Computer Museum, Museum Wharf, Congress St. 8PM. GPW members free. Guests: \$14. For women only. Info: Christine Burton, 328-5685.

Cambridge — *Eyes of the Birds*, film drama on Uruguay's political prisoners. YWCA, 7 Temple St. 7:30PM. \$3. Also Sat. & Sun. Info: 625-9279.

Cambridge — Storyteller Doug Lipman: "Hanukah, Kwanza, Christmas." First Church Congregational, Harvard Sq. 8PM. \$6 at door, \$5 in advance. Info: 391-3744.

Somerville — Goju Karate-do, yoga and Zen meditation, open house all month. Info: 628-0216.

Jamaica Plain — The Performers Ensemble premieres "The Smile at the Foot of the Ladder." Eliot Hall, 7 Eliot St. Through Jan 3. Info: 262-7441.

Cambridge — "Being Single during the Holidays," a discussion for lesbians. D.O.B., Old Camb. Baptist Church, 1151 Mass. Ave. 8PM. Info: Jean, 277-8150.

Boston — "archy & mehitabel," a jazz musical to benefit AIDS research. 58 Berkeley St., The Paramount Playhouse. 8PM. Info: 492-7933.

Boston — Sechaba Singers, of the African National Congress, perform traditional music & dance. Emmanuel Church, 15 Newbury St. 7:30PM. \$6. Wheelchair accessible. Benefit for ANC & All People's Congress. Info: 424-1176.

Cambridge — Benefit dance for the Sanchin Karate School. 595 Mass Ave, 4th floor. 8:30PM. Karate demonstration at 9PM. Info: 666-0916.



1931 photo of a young boy, from *Before Stonewall*, 16 tuesday

Boston — Chemical-free Party (no smoke, no alcohol) to benefit macrobiotic scholarship for people with AIDS & ARC. International Institute, 287 Comm. Ave. 6-10:30PM. \$12. Info: 266-0314.

Cambridge — Black & White Men Together Yuletide Party. Phillips Brooks House, Harvard Yard. 1-5PM. Potluck lunch (no alcohol please). Free. All welcome. Info: 426-5472.

Boston — "Thinking About Pornography," a slide show to benefit Linda Marchiano. Clarendon St. YWCA, rm 707. 4PM. \$5. Info: 437-0421.

16 tuesday

Boston — New England Gay & Lesbian Veterans Christmas party. Hill House, 74 Joy St. 8PM. All veterans & their friends welcome. Info: David, 871-1509(days) or 848-1616(eves.)

Boston — "Say It Sister," with host Kate Rushin. WMBR 88.1 FM. 7-8PM.

Boston — "Before Stonewall," chronicles gay community from 1920 to 1970. WGBH TV, Chan. 2. 9-10:30PM.



Veterans Christmas party, 16 tuesday

14 sunday

Boston — Boston Gay Men's Chorus holiday concert. Jordan Hall, New England Conservatory, corner of Huntington Ave. & Gainsborough St. 3PM. \$10, 8, & 6. Sign language interpreted. Info: 536-2412.

Jamaica Plain — Disabled Lesbians' discussion group. 1-3PM. Wheelchair accessible. Sign language spoken. Info: 524-1890.

Jamaica Plain — Lesbian & Gay Neighbors' gala holiday potluck with the Freedom Trail Band. First Church Hall, Centre & Eliot Sts. 4-7PM. Info: 522-6090.

No. Conway, NH — Gay Men's Social Assoc. monthly social. 1-5PM. BYOB. Info: (603) 367-8304.

18 thursday

Cambridge — Lesbian Liberation. Women's Center, 46 Pleasant St. 8-10PM. Info: 354-8807.

Boston — GCN's production night. All welcome. Proofreading: until 8PM. Paste-up: 8PM-on. 167 Tremont St., near Park & Boylston T-stops. GCN: 426-4469.

Cambridge — "Family Ties — The Lesbian Connection." D.O.B., Old Cambridge Baptist Church, 1151 Mass. Ave. 8PM. Info: 661-3633.

Cambridge — Discussion on "Reclaiming Our Bodies" for women with incest histories. Women's Center, 46 Pleasant St. 7:30-9PM. Info: 492-1818.

19 friday

Boston — GCN's volunteer night: all welcome to help mail the paper to our subscribers. Refreshments, good times. Anytime after 6PM. 167 Tremont St., near Park & Boylston T-stops. GCN: 426-4469.

20 saturday

Boston — Lesbian holiday potluck supper. 156 Warren Ave., South End. 7:30PM. Info: D. O. B., 661-3633.

21 sunday

Cambridge — Amethyst Women Solstice celebration. YWCA, 7 Temple St. 3-6PM. \$4 more/less. Drug- and alcohol-free event for women. Sorry no childcare.

Cambridge — Lesbian Neighbors potluck brunch. 12-2PM. Info: 492-4044.

Boston — Gay Community Caroling. Arlington St. Church, 7PM. Spaghetti Dinner, 9PM. \$5. Info: Jim, 437-5870 or Dignity, 536-6518.

Boston — "Bridges," a non-religious program for remembrance & renewal, with the Gay Men's Chorus & gospel and Latino music. Faneuil Hall. 3PM. Sign interpreted. Free. Info: 437-6200.



GCN mailing, 19 friday

22 monday

Cambridge — Narcotics Anonymous for women. Women's Center, 46 Pleasant St. Info: 354-8807.

Boston — Metropolitan Community Church, Christian worship for the lesbian and gay community. 131 Cambridge St. 7PM. Info: 523-7664.

Boston — Kenneth Anger, John Waters and Russ Meyer film shorts. Chet's Last Call, 65 Causeway St. 8:30PM. \$4. Info: 277-4618.

23 tuesday

Boston — "Say It Sister," progressive trivia with Jennifer Abod. WMBR 88.1 FM. 7-8PM.

Cambridge — Lesbians 22 and under. D.O.B., Old Camb. Baptist Church, 1151 Mass. Ave. Info: 661-3633.

25 thursday

Brookline — Am Tikva dairy/veggie potluck brunch and discussion: "Being Jewish at Xmas time." Workman's Circle, 1762 Beacon St. Non-gay friends welcome. Info: 782-8894.

27 saturday

Cambridge — "Holiday Spirits: Good or Bad?" Discussion for lesbian couples. D.O.B., Old Camb. Baptist Church, 1151 Mass. Ave. \$1 donation. Info: 661-3633.

28 sunday

Cambridge — Neighborhood GALA holiday potluck supper. Info: Carl, 497-2397 or Kathryn, 661-6896.

Sweet Sue. By A. R. Gurney, Jr. Directed by John Tillinger. Set design by Sonto Loquasto. With Mary Tyler Moore, Lynn Redgrave, Barry Tubb, John K. Linton. At the Wilbur, Boston, through Dec. 21.

Sweet Sue, a somewhat enjoyable, quite typical Broadway matinee play, bears the most remarkable resemblance to one of the oldest genres of gay male writing: "sexual repression is terrible but can be easily cured by looking at a cute boy's butt." This may be news to the ladies of Larchmont, but in the gay world it's as old as Donna Summers' first record.

In more openly gay writing, we see this story in *Maurice* by E. M. Forster, and even T. Mann's *Death in Venice* (although that does have a down-beat ending). More typically this theme is submerged by having the sexual repression settled upon a woman character — Arthur Laurents' *Time of the Cuckoo*, or anything by William Inge. *Sweet Sue* falls into this category.

As written by A. R. Gurney, Sue is a woman of two minds: the bright, sunny, suburban housewife who makes a good living designing cheery greeting cards, and the lonely, somewhat repressed, middle aged woman who finds herself strongly attracted to her son's college roommate. In fact Sue is so much of two minds, she is played by Mary Tyler Moore and Lynn Redgrave. The bulk of the play is about Sue discovering her feelings and trying to convince Jake — also twinned and played by Barry Tubb and John K. Linton — to pose naked for her. That way she will lose her inhibitions and be able to express herself. He does, sort of; and she does, sort of, and the play ends with revelations all around.

What is most curious about *Sweet Sue*, however, is that Gurney realizes the gay implications of his younger man/older woman duet and, during act II has the young man insist — much too often — that he is straight. Not only is this caseload of denials tainted with homophobic images (antique dealer jokes, Fire Island jokes, gay food jokes), it calls into question whom these assertions of heterosexuality are aimed at. Not only doth the laddie protest too much; there really isn't any reason for it.

The clue here, I believe, is not in the play but in the audience. *Sweet Sue* is clearly promoting itself to the Manhattan matinee lady crowd with its subject matter: titillation and tentative self-awareness is a reassuring double-bill. But a large part of the show's appeal is also for the gay male audience. Any review you read of *Sweet Sue* lets you know that both boys are nude on stage — for a not inconsiderable amount of time. This along with the gay appeal of M.T.M., and to some degree Lynn Redgrave, is going to attract what New York Times critic Howard Tubman used to refer to as the "homosexual element." By having this twin focus in their audience outreach, I suspect the show's producers and promoters have decided to go for the homosexuals, but have a built-in denial to any suggestion that the show is "gay." You can't have it both ways, though, and, like its dual protagonists, *Sweet Sue* is two-faced.

— Michael Bronski

Foodshare

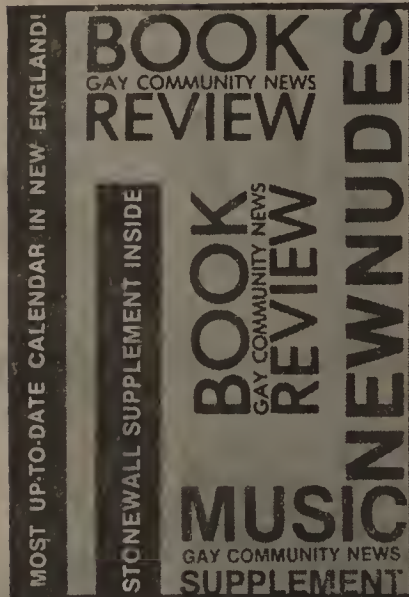
Hartford, Conn. lesbians and gay men are organizing a second annual "Help Feed Hartford Week" from Dec. 8-14 to benefit the Foodshare Commission of Greater Hartford. Donations of canned food should be brought to a Dec. 14 reception at 2 p.m. in the Alumni Lounge at Trinity College. For more details call John Bonelli at (203) 724-5043(h) or 247-1846(w).

Calendar compiled by Terri L. Rutter

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